

*Some Kolarian riddles current among the Mundaris in Chota Nagpur, Bengal.—By REV. PAUL WAGNER, G.E.L. Mission, Purulia.*

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Since the time when Tickell first described the Ho dialect (J.A.S.B. 1840, Part II p. 997), the investigation into the Kolarian languages has made slow, but steady progress. The grammatical structure of some of the languages generally called "Kolarian" has been elaborated, as that of the Santali, Mundari and Asur languages. As the Kolarian languages were all unwritten the literature of course is very limited still. It consists in its greatest part of translations of the Bible, and the rest of it consists of tracts and some school-books. That certainly adds to a great extent to the knowledge of those languages, but much more has to be done yet.

It is astonishing how little these languages have been influenced by others. The Mundari language, for instance, is spoken now nearly as it was spoken centuries ago. The few foreign (Hindi and Bengali and a few other) words which are found here and there, are satisfactorily explained by the wanderings of this tribe. They came on their way into contact with other nations and adopted a few words and phrases and perhaps even some ideas from them. But on the whole that increase is very little, and when we hear a Mundari speaking to-day, we may be sure he speaks the language of his forefathers, and expresses his feelings and his ideas, as they did. One would certainly fail to understand these people, if one does not try to learn directly from them.

Most certainly they want education, and education alone can ensure that they are not absorbed by other natives. They have up to date kept separate from others and that shows that they have a right to exist, and so we have, when teaching them, at the same time to learn from them. Only thus they can develop, otherwise they will certainly degenerate. Who can deny that education very often has proved a curse instead of a blessing, and just in such measure as the teacher did not understand the pupil? The way of education is not the same for all, and education can further only if it leads to organic growth, if it develops: otherwise it will be a strange element and will only be a means of destroying the good which really exists; instead of a naturally grown plant, forced flowers will be produced, which have no long life and are destitute of the natural fragrance.

It is worth while to gather unwritten material; to bring such a contribution is the intention of the following pages.

On investigation I found amongst the Mundari-speaking people a great predilection for puzzling questions of their own. Most of them sound so strange that they can scarcely be understood without explanation. Some may have been accepted from other tribes, but those which seemed to me to be doubtful in their origin, have been excluded.

I give here a collection of 100, a number which could easily be doubled.

The horizon is very limited: the house, the field, the daily work, animals, plants, trees, the weather and the sky, that is nearly all they speak about; yet interesting, though sometimes very strange, are the comparisons they use:

1. *Question.*—Honkō parpīr, engā  
teṭeyā ?  
*Answer*—Jō ; jdaru.      The children fly away, the mother  
remains ?  
The fruit ; the tree.
2. *Q.*—Engāte dō lapuā, honte  
dō dagumā ?  
*A.*—Bengrā.      The mother (is) weak, the child  
strong ?  
A bulbiferous plant ; the wither-  
ing herb being the weak  
mother, the bulk the strong  
child.
3. *Q.*—Merom dōē burumā (tōla-  
kangiā), joṛā dōē atingā ?  
*A.*—Kakru.      The lamb is lying down (has been  
tied), the string (scil. by which  
it has been tied), is ascending ?  
The cucumber.
4. *Q.*—Dubmē dirṛā, disuming  
honortingtana ?  
*A.*—Kakru.      Sit down, fat fellow, I go fur-  
ther to the country ?  
The cucumber (it is spoken to  
by the creeper.)
5. *Q.*—Sirmarē goṭkōā, otere  
udarkōā ?  
*A.*—Madukam.      Above (*lit.* in heaven) flocks,  
beneath (*lit.* on earth) they ga-  
ther them (as they gather the  
cows and sheep at noon and  
at sunset, to drive them home,  
in flocks) ?  
The flower of the Mahua tree.
6. *Q.*—Mayom dō sibilā, jilu dō  
haṛadā ?  
*A.*—Madukam.      The blood is sweet, the flesh  
bitter ?  
The flower of the Mahua tree.



- The blood is the juice, used in liquor-making.
7. Q.—Apu hon miyad nutum, themkā koṛā eṭa nutum ?  
A.—Madukam ; ḍolā.  
Father and son (have) one name, the grandson (has) another name ?  
The Madukam tree and the flower (both have the same name : Madukam or Mahua (H)) ; the grandson is the fruit which is called ḍolā.
8. Q.—Soben jāti hereyanā, miyad jāti kā hereyana ?  
A.—Ḍolā.  
All sorts (of fruits) have peels, one has no peels ?  
The fruit of the Mahua tree. The whole fruit is used in making bread.
9. Q.—Honkō do risāte risā, engā kō do silabolētanā ?  
A.—Jarā daru ; jarā jō'.  
The children have dishevelled hair, the mothers are smooth ?  
The jara tree and its thorn-covered fruit (used for dying purposes) The jara is growing very rapidly. The trunk has very short branches and the thorny fruits are hidden in the crown of the tree. The colour is used for thread-colouring and the juice as lubricating oil.
- The question is also put thus :  
Engā sehel beheltan, hon dō risā ?  
Sehel behel (sigil bigil) means smooth.
10. Q.—Risā simā jilu rebed-gia ?  
A.—Mungā aṛā.  
The flesh of a dishevelled cock (as in cock fight) is sticking to the teeth ?  
Munga-vegetable. The young leaves of the Munga tree are the pieces of flesh of the dishevelled cock ; it is difficult to clean the teeth after eating Munga vegetable, as the fibres are sitting fast in the teeth.
11. Q.—Riti piti sakamteā kaṛad lekā jō'teā ?  
Very small leaves and a spinning wheel-iron as fruit.

- A.—Mungā jō.  
The long fruits of the Munga thin pods, are likened to the iron of a spinning wheel, holding the wool.
12. Q.—Chechā orarē bongā  
hon kō inungtanā?  
A.—Jondrā atā.  
In a ruinous house are small evil spirits dancing?  
Maize flour.  
The Indian corn is roasted in a broken earthen-pot, filled with sand; when hot, the corns are jumping hither and thither. The evil spirits surround the men everywhere according to the belief of the Mundaris.
13. Q.—Jū, honkō, senope!  
Aing kucharuārenā?  
A.—Lamā' chaṭā.  
Go on, boys, I will curl serpent-like?  
The splitting of the Lama-creeper. In the month of Aghan (November-December) the fruit of the Lama-creeper splits asunder, by and by the fruit dries up and the seed is curling like a serpent.
14. Q.—Guli gāy kerātanæ, kun-  
chi gāy ṭotokojæ?  
A.—Janum jō'.  
The fat cow roams, the cow with the head bent down rushes in?  
Fruit of the Janum (thorn) tree.  
The tempting round fruit invites, but the man who breaks the fruit will be pierced by the thorn.
15. Q.—Dud mundite cbarā,'  
ankri te bakoā?  
Or, Duing, duingteng charā'liā,  
bankuteng bakuliā?  
A.—Janum jō'.  
On the round fruit is hair and it pricks with a thorn.  
I am covered with small hairs, piercing with a hook.  
Fruit of the thorn-tree.
16. Q.—Rājā rānikōā piṭi kam  
ōṭā darīa?  
A.—Haṭna jō'.  
The king's and queen's baskets you cannot open?  
The fruit of the Haṭna tree.  
It is impossible to open the fruit, without an instrument.

- “Rājā rānikōā” is often used to denote something peerless or fabulous.
17. A.—Rājā chetanrē ghasi dubakanāe ?  
A.—Sōsō jō’ (Bhelwā.)
- A Ghasi is sitting on a king ?  
The Sōsō (Bhelwā) fruit.  
It consists of the lower red and the upper black part. Only the former is eaten. Black is a despised colour : therefore this part is thrown away. The red colour is that of usefulness and beauty.
- Or :  
Arā’ harāā chetanrē dhichuā dubakanāe ?
- On a red cow a quail is sitting ; the uneatable black part thrown away being likened to the bird flying away.
18. Q.—Mā’tāe mindi sirmagi sangilā ?  
A.—Narā.
- A beheaded sheep looks towards heaven ?  
Stubbles on the rice-field.
19. Q.—Miyad oṛe aprobrē jaromeā ?  
A.—Meral jō.’
- A bird lays eggs under the wings ?  
The fruit of the Meral tree (which is hidden within the leaves of the branches.)
20. Q.—Sirmā (rē) diyuñ, ote (rē) korej ?  
A.—Jōjō ; uli.
- Hanging high (*lit.* in heaven), on earth the mouth full of water ?  
The tamarind (the sour taste); the mango (the sweet taste).
21. Q.—Jarkam turkam sāe takā soāvā ?  
A.—Kañṭar ; kōā.
- Dirty, filthy, but 100 Rs. have room in it ?  
The jack-tree ; the flesh around the seeds.
22. Q.—Miyad koṛa dō goṭā hoṛmoë datakanā ?  
A.—Kañṭar ; kōā.
- A man covered with teeth over the whole body ?  
The jack-fruit.
- 23.—Q.—Engā dō risā risā, hon-dō jurur jurur ?  
A.—Kañṭar ; kōā.
- The mother has dishevelled hair, the child is smooth ?  
The jack-fruit.



24. Q.—Kavrā setā' potā isu sibilā ?  
A.—Kañṭar; kōā.  
The speckled dog's intestines are very sweet ?  
The jack-fruit.
25. Q.—Jiyam, lāe logor pogor ?  
A.—Kañṭar; kōā.  
Grandson, thy stomach makes a noise, as if there was water in it ?  
The jack-fruit.
26. Q.—Miyad hoṛō nakië baha-tadāe ?  
A.—Koronjō jō'.  
A man has combs in his hair, (*lit.* adorned his head with combs instead of flowers) ?  
The fruit of the Karanj-oil-tree.  
The oval shape of the fruit is that of the comb, used amongst the Mundaris, stuck in the hair.
27. Q.—Miyad hoṛō daṭā re guch-uakana ?  
A.—Jondṛā.  
A man has hair on his teeth ?  
(*Lit.* a moustache.)  
Indian corn.
28. Q.—“Kotemtānā, rese kon-dem ? ”  
“Jategi, risuri.”  
A.—Kā'som. Jambur-bing.  
“Where are you going, you curled one ?” “Anywhere you man, showing your teeth.”  
The jambur-snake.  
The cotton-tree.  
The cotton-tree is supposed to scold the snake, lying under it, speaking to it in an abusive manner. The snake returns the abuse by pointing to the open fruit of the cotton-tree, looking like one showing his teeth.
29. Q.—Pundite pundi {gotkōā rang birang udarkōā ?  
A.—Kā'som.  
They are driving in white (sheep) flocks ?  
The cotton (when the ripe fruit splits asunder and the cotton is blown far away, being gathered by the women and children).
30. Q.—Aṭāmatā birkō talārē sañrkō tolakajā ?  
A.—Lusam.  
In the dense forest bulls have been tied ?  
The cocoons.
31. Q.—Gāe-hon jang, jang-hon chui ?  
A.—Jarom; simhon.  
The young of a cow is a bone; the young of the bone a calf ?  
The egg; the chicken.

32. Q.—Rāja rānikōā pīti kam tiring daṛiyā ? You cannot put the king's and the queen's baskets one on the other ?  
A.—Jarom. The egg.  
Or thus: Rājā rānikōā poṭom Potom = the large rice-bales.  
kam tiring daṛiyā ?  
Or, Singbongā' potom kā Singbonga's rice-bales cannot be  
tiringoa ? put one on the other. Sing-  
bonga, the highest power, the  
Sungod as the possessor of all  
non-plus-ultra power.
33. Q.—Kundam kundam hāthi- In the places behind the houses (it  
poṭā ? is called "kundam") are  
thrown elephant-intestines ?  
A.—Bor. The rice-straw-rope for tying the  
rice bales (poṭom) which are  
thrown away. This is a sign of  
a rich landlord, as the poor peo-  
ple keep the "bor" from year  
to year. Therefore it is also  
said of a rich man :  
Kundam kundam rē hāthipotā Elephant-intestines are decaying  
sōāōā ? in the places behind the houses ?  
34. Q.—Hāthia lairē kuru duru ? (There is) conversation (heard)  
within the elephant's stomach ?  
A.—Orā. The house.  
Or, Hāthiā lairē mainākō chēṛē The myna birds are chirping in  
bērē ? the elephant's stomach ?  
A.—Horokō. The people (inside the house.)  
35. Q.—Seneyarkō balad-bilid ? Bamboo sticks (are moved) up  
(palad-pilid; palab-pilib.) and down ?  
A.—Chuṭuā chalom. The tails of the mice.  
"Seneyar" is the split bamboo,  
used in thatching. The tails of  
the mice, sporting in the straw  
of the roof are now seen and  
then disappearing.
- Or thus :  
Aṭāmaṭā birkō talārē suikō In the dense forest needles are  
ugurtadā ? disappearing.
36. Q.—Hañ, huñ ghaṭi oṭā- Ringing open bells are to be seen,

- kete nelrē samromrā piti,  
enrē gohomrā lad menā ?  
A.—Hurumsuku.
37. Q.—Miyad dariyārē marang  
kunṭa bidākanā, en kuntārā  
chetanrē orā bayākanā, enrē  
isu pura khurji dōākanā;  
khurji lō'ōā, orā kā lō'ōā ?  
A.—Hukka.
38. Q.—Latarrēkō basangeā,  
chetanrē sengelkō tingeā ?  
A.—Hukka.
39. Q.—Chaṭu chaṭu tiringā-  
kanā ?  
A.—Hukka.
40. Q.—Duniyārē bar horōge  
nidā singi senhorātanāk-  
ing ?  
A.—Singi; chandu.
41. Q.—Mid damra sunumte goṭā  
disum marsalākanā ?  
A.—Singi.
42. Q.—Disumrē b a r i ā g i ā  
goeñṭa ?  
A.—Singi, chandu.
- golden baskets and inside there  
is wheat-bread ?  
The honey.  
In an ocean a big stump is stuck ;  
on the top of it a house is built  
in which heaps of treasures are  
stored up ; the treasure burns,  
but the house will not burn ?  
The hubble-bubble.  
The ocean is the lower part, the  
reservoir for water, generally a  
cocoanut. In the middle of it  
is the wooden tube, on the upper  
end of which the earthen top is  
put, containing the tobacco and  
charcoal.  
Below they cook water, (but) the  
fire they put above ?  
The hubble-bubble.  
Earthen pots are put one on the  
other ?  
The hubble-bubble.  
In the world are two men walking  
all night and day ?  
The sun and the moon.  
The whole country is illuminated  
by a small oil-filled lamp ?  
The sun.  
There are two cow-dung flat cakes  
in the world ?  
The sun and the moon.  
This very strange comparison will  
be understood by those who  
have seen how the poor ones  
are gathering the cow-dung on  
the streets and in the fields  
forming it into round flat-cakes  
and pasting it to the walls of  
their houses to use them when  
dried as fuel.



43. Q.—Bariāge buṭakanā goṭā  
disum dabāōākanā ?  
A.—Singi, chandu. Two trees are spreading their branches over the whole world ?  
The sun and the moon.  
The all-pervading power of the light is compared with the shadow of the wide-spread branches of the trees.
44. Q.—Daruko ṭupung, rājkō-  
ṭang ?  
A.—Setā. The trees are being cut, the land (is resounding from) the noise (of the axe) ?  
The dog.  
The colour of the Pariah-dog is likened to the bark of a tree. The short barking sound is the blow of the axe.
45. Q.—Miyad hoṛō'kōkō'sōṭāgi  
idibarayā ?  
Instead of "kōkō' sōṭā" also is used "datrom" the sickle ; or "karkad" the small stick, used as tooth-brush.  
A.—Setā' chalom. A man is strolling about with a crooked stick ?  
The dog's tail.
46. Q.—Miyad delkā (dhelkā,  
dēlā, dhēlā) ēā puṭākanā ?  
A.—Bō'. A clod has seven holes ?  
The head.
47. Q.—Miyad haṛā m i y a d  
bunumke jal biyuryadāe ?  
A.—Bō' ; naki. A cow is licking (grazing on) the four sides of an ant-hill ?  
The head ; the comb (the grazing cow) ; [or also the razors are called thus].
48. Q.—Rō'tae sim kakrādae ?  
A.—Taṛki (ṭuṭki). A clucked hen is cackling ?  
The wooden cow-bell.
49. Q.—Āyarrē datrom, talārē  
dhaki, tayomrē jonō' ?  
A.—Haṛā. In front a sickle, in the middle a basket, at the end a broom ?  
The cow.  
"Datrom" means as well the sickle-like horns as the sickle-like cutting of the grass with the teeth.
50. Q.—Miyad kuri apiā tōā-  
kanā ? A woman has three nipples ?

- A.—Chulā. The cooking-place (with its three holes for the cooking vessels).
51. Q.—Bariā kuriking moyod tarkiteking tārkiakanā? Two women are adorned with one necklace?  
A.—Sañrsom. A pair of tongs.  
The two hands of the tongs are the two women and the join (the screw) in the middle is the necklace.
52. Q.—Garā garāte pundi hisir atuna? In the rivers white hisir-necklaces are swimming?  
A.—Hae mēd. The eyes of the fish.
53. Q.—Nauā kiringākan kun·dam rēkō do'yā? 'The newly-bought (things) they throw (into the pit) behind the house?  
A.—Tarpāt. The ear-ring.  
"Kundam," because the woman self cannot see the ring in the ear.
54. Q.—Hanar kimin miyad ganderēking dubakanā? Mother-in-law and daughter-in-law are sitting on one chair?  
(This is not allowed, therefore mentioned as a very strange fact.)  
A.—Uri diring. The horns of the ox.  
Also; Miyad ganderē bar horōking dubakana? Two men are sitting on one chair?
55. Q.—Miyad kuṛi begar dumangte susuntanae? A woman is dancing without the (sound of a) drum?  
A.—Chapuā sipud kuṛi. The woman treading the bellows of the blacksmith.  
The rule is: nobody dances without the sound of the drum.
56. Q.—Bariā kuṛiking āyar tayōmking ugud lapātanā? Two women are bending forward and backward to the ground (as in dancing)?  
A.—Chapuā kunutid. The two bamboo-sticks of the bellows.  
At the end of two bamboo-sticks, dug in the ground, two strings are fastened to the bellows, two skin-covered round frames, standing on the earth. Each of the

57. Q.—Goyākan uri sāyadeā?  
A.—Chapuā.  
two skin-covered frames, has a hole in the middle which is now covered and then uncovered by the treading women (or coolie).  
Dead cows are sighing?  
The bellows (covered with cow-skin).
58. Y.—Miyad kulā bariā uriking misāte oṭākingae?  
A.—Chapuā.  
One tiger (the treading woman or coolie) is jumping on two cows (the skin-covered frames) at one time?  
The bellows.
59. Q.—Bariā keṛaking arañra kedkingchi isuking sayadeā, aṛātekingchi kāking sayadea?  
A.—Chapuā.  
Two oxen are sighing heavily when the yoke is put on them, but not when the yoke is taken off?  
The bellows.  
“The yoke” means the string tied for the use of the bellows and untied afterwards.
60. Q.—Hende simdoe abarumā, pundi sim har uṛunga?  
A.—nubā; marsal.  
A black hen is sitting and hatches a white hen?  
Night; day (*lit.* light).
61. Q.—Miyad chi'chi' cheñre gotā disume marsaleae?  
A.—diyā.  
A very small bird brings light to the whole country?  
The small oil-lamp.  
When it dawns, the country is supposed to be awakened by the birds bringing, as it were, light in their beaks.
62. Q.—Mid gelē bābāte gotā oṛā perējōā?  
A.—diyā.  
By one rice-ear the whole house is filled?  
The oil-lamp.  
This is an allusion to the story told about Singbonga. When coming to the earth in the disguise of a youth, he was ordered to take care of the rice; but he allowed the fowls to pick up the rice, and when scolded, he took one rice-corn by which in a



- miraculous way all the earthen vessels and the whole house were filled. (Cp. the similar story told about Krishna.)
63. Q.—Miyad hoṛō janmo hulange terā gōjō hulange sama hoṛmoe duṛuma ?  
A.—Sirā.  
The wick in the oil-lamp.
64. Q.—Mod hoṛo kōsā'samange nelurumōāe, kōsā'doyā do ka ?  
A.—Lijā.  
The face of a man can be seen, but not his back ?  
The cloth.
65. Q.—Kubā osarrā sondrō isu sibilā ?  
A.—Kadal.  
Or :  
Kubā osarrā tōā (the milk) isu sibilā ?  
The pus of a crooked (bent-down) cow is very sweet ?  
The plantain.  
The comparison of the hanging cluster of the plantain tree to an abscess is very strange.
66. Q.—Chechā haṭā' dīng dang ?  
A.—Kadalrā sakam.  
Broken bamboo-shovels are moving hither and thither with a sound ?  
The leaves of the plantain.
67. Q.—Kubi gundiā hatang isu sibila ?  
A.—Kadal.  
The brain of the bowing *lit.* (crooked) plough cow is very sweet ?  
The plantain.  
"Gundi" also is the same as "holong" = the flour. This mixed with cow or sheep's brain is a favourite dish of the Mundaries.
68. Q.—Chētanrē arkatā, bitarrē sauri, chilka ṭekārā ?  
A.—Gungu.  
Beams above and straw underneath, how can that be (scil. in the roof of a house) ?  
The leaf-cover.  
By this cover worn in the rainy season when at work, people are covered altogether, having only their hands free to work.

- The cover is almost water-tight, the leaves being fastened together and above sewn together with small sticks, in the above question compared to the beams of a roof.
69. Q.—More hageyākō miyad cheped latārēkō misāte bōlōā ?  
A.—Sarsarkō.  
Five brothers are entering at one time a flat hollow ?
70. Q.—More hoṛōtekō sī'ya, gel hoṛōtekō karayā ?  
A.—Karkad.  
The fingers (at meal-time).  
They are ploughing with five men, but harrowing with ten ?  
The cleaning of the mouth in the morning.  
The "tooth-brush," generally a branch of the Sakua-tree, is first used for cleansing the teeth; after it is well chewed at both ends, it is broken in two places and the "harrowing" (the cleansing of the tongue) begins. While the former is done with one hand, both hands are necessary for the latter.
71. Q.—Atom atomte dōē jang-giā, talārē dōē jilugiā ?  
A.—Pārkōm.  
On the sides are the bones, the flesh inside ?  
The bedstead.  
The bones are the wooden frame, the flesh is the man, resting on the bed.
72. Q.—Miyad oṛārē kirki menā ; en kirkirē oṛā paromōtanā, batikam oṛāren hoṛōkō en kirkirē kākō paromdariya ?  
A.—Dā' ; jāl ; hae.  
In a house is a window; the (whole) house goes through the window; but the inmates of the house cannot pass through the window ?  
The water; the fisher-net; the fishes.
73. Q.—Miyad hoṛō dō garā garā-te rā' berayā ?  
A.—Chand.  
A man is going on crying in the rivers ?  
The bamboo-weel for catching fish.



Or :

- Miyad sandi haṛā garā garāte  
huñkar argu huñkār raka-  
beyā ?
74. Q.—Miyad hoṛō jang, jilu-  
mayom banōā, batikam go-  
ṭā disume honorā ?
- A.—Sengel.
75. Q.—Jaṭā kanted dōē jomeā,  
holong lopongāe baharōā ?
- A.—Sengel.
76. Q.—Miyad hoṛō goṭā disum-  
ra khurji jom chabairēō kāe  
biyuā ?
- A.—Sengel.
77. Q.—Gō'taniā kaṭā kā nelōā,  
gō'kaiñ murdārā upun ka-  
ṭā nelōā ?
- A.—Bing; choke.
- Sometimes is added : Nene-  
niyā bō' banōā.
78. Q.—Chinam aingkem nel-  
inga? Ingā alang senōā,  
amā jiluing jomeā ?
- A.—Bing.
79. Q.—Miyad hoṛō bururē higi  
higi kumbāe bayākadā ?
- A.—Dardēgā-bing.
80. Q.—Miyad dundu-bing bariā  
bō'akanā ?
- A.—Jaṭi (paṭi[ya]).
- A male buffalo in the water is  
ascending with roar and de-  
scending with roar ?
- A man has neither bones, nor  
flesh, nor blood ; still he is wan-  
dering through the whole coun-  
try ?
- The fire.
- He is eating branches and leaves,  
and flour and powder is all what  
is left ?
- The fire.
- A man is not satisfied even after  
having eaten up all the riches  
of the whole country ?
- The fire.
- The bearer's feet are not seen, but  
four of the corpse he takes  
away ?
- The snake ; the frog.
- The snake killed a frog and took  
it away.
- The onlooker (katkom = cancer)  
has no head.
- Do you see me ? When my tongue  
will go, I will eat all your  
flesh ?
- The snake.
- A man has built his huts in hill-  
holes ?
- The mountain snake.
- The 'huts' are understood to  
mean such watching huts of the  
most simple manufacture, built  
in the fields to watch the crops.
- A Dundu snake has two heads ?
- The grass mat.
- It is plaited in single, long, narrow  
pieces which afterwards are  
sewn together with grass. The



- two heads are the ends turned over, to avoid unravelling.
81. Q.—Miyad hoṛō doyasā're datākanā ?  
A.—Jaṭi (paṭi[ya]).  
A man has teeth on his back ?  
The grass-mat. The mats in common use are of very rough make, only the surface is looking smooth.
82. Q.—Miyad hāthi duarrē goṭā hoṛmōē paromjanā, batikam cha'lomrē ṭekedjanā ?  
A.—Rinṛin.  
An elephant has passed with his whole body through the door, but his tail has been caught ?  
(*lit.* but he has been stopped on the tail.)  
The debt.  
Debts are not finished, that is the meaning, until the last farthing has been returned.
83. Q.—Miyad hoṛō senō dōē daṛiyā, hiju dō kāē daṛiya ?  
A.—Sār (ṭutti) ; kaji.  
A man can go out, but he cannot return ?  
The arrow ; the word.
84. Q.—Miyad hoṛō piṛi rē dōē biakangiā orārē dōē chepa'-kangiā ?  
A.—ā'sār.  
A man is satisfied when abroad, but hungry (*lit.* flat) when at home ?  
The bow.
85. Q.—Ni senōāe, ni nā'dō hijulenāe ?  
A.—Mēd.  
Now he is going away far off, now he returned ?  
The eye (seeing both things near and far away).
86. Q.—Pragaṭ nelōtankō āyar-jomtanāko, pragaṭ kā nelō-tankō jaromtanā ?  
A.—Lutur menōtankō ; lutur banōtankō.  
The visible ones are begetting children ; the invisible ones lay eggs ?  
Beings with ears, beings without ears.
87. Q.—Miyad hoṛōe isu purā kaklakā', oṛārē dō mandimandite kepad bōlōāe ?  
A.—Hake.  
Or also :  
Senōredōe hape hapete senōāe, piṛirē dōe kaklakā' ?  
A man makes great noise (in the forest), but entering home, he is silent ?  
The axe.  
When going he is quite silent, but making great noise in the open field ?

88. Q.—Rājā rānikōā charim  
chatayā ? Can you split the king's or the  
queen's thin bamboo?  
“Chari” is the small thin bam-  
boo-stick [or any other small  
stick], used in fastening the  
leaves, representing the plates  
for keeping rice or other food.  
A.—Ub. The hair.
89. Q.—Jiyam, tikita aṛā'm ud  
daṛiyā ? Grandson, can you eat the roasted  
vegetable?  
A.—Ub. The hair.  
“Roasted” because of the black  
colour of the hair.
90. Q.—Hende tonangrē haṛā-kō  
tōlākanā ? In a black forest buffaloes have  
been tied?  
A.—Ubrē sikriṅkō. The lice in the hair.
91. Q.—Miyad hoṛō dō setā'rē  
“dolabu, aba, jilugedte”  
meneyā ? A man says in the morning : “Go  
on, father, to chop the flesh”  
(as it is done at the time of a  
dinner when guests have been  
invited).  
A.—Painā. The ploughman's stick (the iron  
head of which wounds the ox  
severely).
92. Q.—Miyad hoṛō setā'rē unu-  
mae, tikinenange oṛongōā ? A man bathes in the morning, and  
comes out (of the water) at  
noon?  
A.—Nayal. The plough.
93. Q.—Chinam nelingā ? Emad-  
mēaing ? Why do you look at me (*i.e.*,  
with an angry look) ? Have I  
not given you something ?  
A.—Diri ; delkā. The stone ; clod.  
The stone (clod), lying on the  
ricefield is supposed to speak  
to the ploughman. The thing  
it has supplied to the plough-  
man is its knock.
94. Q.—Jargi hetēteyod miyadge  
kaṭatiya ? The waterbird in the rainy  
season has only one foot ?  
A.—Chatom. The bamboo umbrella.  
The man holding it in his hands,

- is covered almost by it; and he standing under it, is called the one foot of the umbrella.
95. Q.—Mid puru jondrā atām lekayā?  
A.—Ipilkō. Can you count the flour of Indian corn in a leaf-bowl?  
The stars.
96. Q.—Rōr darute, dā'seten-gōā?  
A.—Kulu (kulhu). Water comes out of a withered tree?  
The oil-press.
97. Q.—Pundi diri tā' te iditukaingme, enteng ainging sēnōā?  
A.—Jomeā. Bring me to the white stones (the teeth), then I will go (alone)?  
The food.
98. Q.—Miyad undute pandubing bolōtanāe?  
A.—Denki (dhenki). A cobra is disappearing in a hole?  
The rice-tamping-iron (beam).
99. Q.—Pundi otēre hende bābāko hereyā?  
A.—Onol. On a white field black rice is sown?  
Writing.
100. Q.—“Eā, jilu?”  
“Chiā, jang?”  
“Dolā, nirālang.”  
“Okōe hijutana?”  
“Arē mukā pandubing hijutanāe.”  
“Okoe kajitana?”  
“Mahañ goējan hoṛōe-kajitana.”  
A. Choke; diri (delka). Halloh, flesh!  
What is it, bone?  
Come on, we will run away.  
Who is coming then?  
A cobra is coming, nine hands long.  
Who says that?  
The man who died last year, says it.  
The frog; the stone (clod).

(Or also the “flesh” = the clod; and the “bone” = the stubbles on the field).

Both have a conversation together.

Until the time of preparing the field comes near, both frog and clod were the masters of the field. Then the stone (clod) says to the frog: “Halloh, flesh,” and it is answering with the question: “What is it, bone?” And then the former



explains the approaching danger :  
A cobra, nine hands long (the  
man) is coming. The nine hands  
are the upper and lower arms, the  
upper and lower legs and the  
whole body, reckoned as one.  
The stone (clod) has received  
reliable information from the  
man who died last year. This  
man is the rain which has stop-  
ped a long time, since last year.  
Now clouds are seen, the work  
will begin again, but clod and  
frog have to run away.

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